1:Sanders Z-5,† (1952-1959) 1962 EH1 Greece EH1

Peloponnesos. Many villages[1] are snowbound for two, three, or even four months. The government has learned the necessity of helping these people stockpile their basic stores of food well in advance of the cold weather to avoid starvation or at least the malnutrition which would otherwise occur in these isolated villages.

Even around Athens, so very near the sea, the mountains take on an Alpine effect. On a January day in 1953, when early jonquils were blooming in the gardens around the villas, a thirty-minute drive took us to the top of Mount Parnes where people were skiing in two feet of snow, which lasted from three to four weeks.

In addition to the climatic role they play, the mountains become places of refuge when invaders overrun the country. Here the revolutionaries against the Turk began to flex their muscles prior to the beginning of the revolution in 1821. The dwellers of the cities and the monks in the monasteries may have kept Greek culture, in the sense of civilization, alive, but the villagers kept the spirit of independence alive. Over and over again those who really know Greece would say, "you have not seen our country until you leave the main highways and go up into the mountains to talk with the hardy peasants there." This tradition of the mountains is a conditioning influence in Greek thought and life along with the tradition of the sea.

What, one wonders, do the peasants think of the rough terrain about them? Do they personify any of the peaks or make their summits the dwelling place of gods, as did the Greeks of old? The old Greek pantheon, it seems, has been liquidated by the Christian God and the collection of saints revered by the Eastern Orthodox Church. "Thou hast conquered, Galilean," Swinburne's classic pagan wept. One does find on most peaks a monastery to St. Elijah, a whitewashed building reflecting the slanting sun in early morning or late afternoon. Students of these matters seem to agree that Elijah (Elias), who disappeared in a chariot of flame, may have superseded Helios and his fiery steeds.[14] The top of the mountain from ancient times has been the place to worship the sun.

Particular mountains, however, do have their own local traditions. One of the peaks of Panaitolikon in Central Greece is called the Mountain of the Old Woman, as the following legend explains.

> Once upon a time an old woman had finished pasturing her sheep below for the winter and had moved them up into the mountains for summer grazing. The month of March was almost ended, so the woman said: "March, you can go away; I don't need you any more for I have had a good winter below and will have a good summer here." But March in its anger borrowed one day from February, giving him thirty-one days. On that day there was a heavy storm. The old woman froze and turned into marble and there she now stands. That's why they call those heights the Mountain of the Old Woman.

[1] [Throughout the Pindus area and the higher parts of the Peloponnesos - ANALYST]

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

342 nate enough to find a description already written by a man of village origin which presents in nontechnical terms the typical house of the central Peloponnesos:

[231] [333] [178] The houses are usually storeyed. The animals are kept in the ground floor and the people live above. The houses are made from stones taken by the *mastora* [master builder] either from the mountain or the river. Nowadays most of the houses have replaced slate with tiles. Most of the houses have no ceiling but the room extends up to the beams, so one can see the whole wooden construction of the roof.

[712] Each house has its *liakoto*, or balcony, which faces toward the mountains. Windows of the houses are small and in many houses you can still see the holes in the wall through which guns were fired at outsiders. The older people used to say that they made windows small so as not to pay a high tax to the Turks [before 1829]. The smaller the window, the lower the taxes you paid. From [247] outside you see on the balconies and window sill pots full of carnations, basil, zinnias, and other flowers. The plans of the houses follow the regular mountain pattern. Each man tries to make his home nicer than his neighbor's. The space and the slope regulate the shape. The height of the house is regulated by the slope. Many times the tiles on the top part of the house touch the soil. To avoid having the goats climb on the roof, the upper wall is built higher [than the roof] so that each house has its own design, but altogether they form a beautiful pattern.

252 Outside each house next to the wall is the oven. Our oven is not round and made out of earth as they are in Megara [a village near Athens] and the islands. [184] It is built with stones. To protect people from getting wet when it rains, they have built a roof on top. This place is called *phournario*. During the summer time the people also do their cooking near the oven, and throughout the year light it every other day or once a week, depending upon how much baking they have to do.

351 Each house has its own courtyard. It is fenced with stones and holm oak bushes, which have been cut and put in place so as to prevent the animals from [245] entering. Most of the courtyards have a grape arbor or some trees such as fig, mulberry, pomegranate, almond, or olive.[12]

342 184 Now and then one comes across villages where the houses are perpendicular rather than parallel to the slope on which they are built. This is due, according to George Megas, to the difficulty of blasting out sufficient rock to form the foundation of the house. Much less of the precious gunpowder is needed to blast out the narrow part rather than the long part. The house [231] thus extends out from the slope, affording considerable room for the basement where the animals, agricultural implements, fodder, and fruit are [251] stored. Sometimes there is a direct stairway from the basement to the upper story, consisting chiefly of the main living room; often the stairway is outside the house, usually built in front of the house and ending on a wide landing.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

Variations of this two-story, sloping-roof house occur in all the mountain areas of Greece, which includes most of Epirus, western Macedonia, much of Central Greece, and the Peloponnesos. There is much snow in this region, and the sloping roof keeps it from accumulating on the housetops. The one-story, sloping-roof house can be found in Attica around Athens as well as on the plains of Thessaly, Macedonia, and Thrace. This house usually has a stone foundation of twenty inches or less on which walls of sun-dried, home-made mud brick are built. The roof is covered with tiles:

> In their original and simplest form, these houses consist of one rectangular room, including under one roof the family, their cattle and corn. . . .
>
> The most ancient and the most closely related to the original form of Greek house is the simple narrow-front house, belonging to the type known as "megaron." It has the entrance on one of its narrow sides, having usually in front of it a "prostoon," or wide portico. . . .
>
> The wide-front house, however, is found more frequently in the Greek countryside. This house has its entrance and its "prostoon" on the long side of the rectangular plan.[18]

In many parts of Greece the one-room house has gone through a development which gives a separate space for the family, the stabling of the cattle, and the storage of the cereals. A final development is the separation of the stables from the house proper, leaving two rooms in addition to the granary often located between them. Where these two rooms have been provided, one is kept as a guest room, one as a storage place. In the winter the family moves into one room heated by the hearth or small stove on which the meals are prepared. The hearth, which can still be seen today in the center of some village homes, was moved in course of time to one of the walls — usually the middle wall separating the rooms of the two-room house — or to one of the inner corners of the room where a chimney was built.

These village homes, though simple in structure, call for considerable investment of time, money, and thought on the part of the family building a new house. Just what is involved is shown in the following conversation with a peasant woman, whose remarks hold generally true for all of the Greek mainland. Her husband had invited us to his house but had to leave for a short while to take care of his sheep. The woman, bright-eyed and wearing a scarf over her braided hair, moved her head quickly as she talked.

This home had one room, with wooden floors. Unlike some of their fellow villagers, this couple had wooden beds and did not have to make use of sleeping platforms, ordinarily found at one end of the room. There was a storeroom underneath the main room. To enter, one came directly into the yard from the street, then into the house after passing under the portico.

1:Sanders Z-5A (1952-1959) 1962 EH1 Greece EH1
So. Greece

258 placement in a stack one at a time after three gallons of boiling water have [576] been poured over each, and the final subjection of the stack to 200 pounds of pressure. If the peasant carefully watched this while his olives were being [465] processed, it would show lack of trust in the honesty of the millowner, to whom he must give 10 percent of the oil before he takes the rest home to be stored in earthenware jars for later use or sale. When he comes for his [273] olives, the peasant will probably bring a gallon of wine to the workmen who drink to his health, saying "Kalaphagoto" (May it be well eaten). Later, ● 251 in visiting the homes of the villagers, I asked about the storage of the oil 262 and found that the big jars were kept in the storeroom with the hay and fodder. These jars were covered with a wooden lid. When I removed the lid I noticed a rancid odor quite different from the oil I had sampled during the pressing at the mill. "This oil has spoiled," I said, in my ignorance. "No, that is just right," I was told. "We want our oil to smell like oil," which was another way of saying that a certain degree of rancidness was considered most desirable.

465 And seeing in the home one of the young women who had been engaged [245] in the harvesting a few weeks before, I asked how much she had earned. Since she was a good worker, she had been given 1.5 okas (4.2 pounds) of oil per day for 42 days. When told how many dollars such an amount of pure olive oil would bring in America, her eyes opened wide and she said, "If only I had all of my oil in that many dollars I could start to build that house in Athens that I want for my dowry." The six or seven men that [258] work through the season in the mill are even better off, for they receive 2.5 okas of oil per day as wages, and the foreman gets 3 okas; in addition, their food is usually provided by either the millowner or the peasant producers who bring their crop to be pressed.

241 The description of the distribution and utilization of arable land and 433 these encounters with the peasant at work show that the peasant is not 511 so self-subsistent as he used to be. He is more than a producer who uses only what he grows; he must also market his products to pay off his loan from the agricultural bank, which he incurred in order to get more equipment, good seed, or better livestock. He needs money for taxes, clothing, many food items, and other necessities such as kerosene and hardware. What he gets for the work he has done depends upon government credit and price policies, world markets, his adoption of efficient farm practices, and the marketing facilities set up near him.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

tice in particular the heavy concentration on cereals in the Greek diet in comparison with the more even distribution among other food groups in the American diet. The small proportion obtained from dairy products brings to mind a conversation with an official from Northern Greece, who noted that in a village near Kozane the cows were "about the size of goats," so small and unproductive were they. He told his secretary to arrange to have a good bull sent to the village to improve the stock and to announce to the people what he was about to do. But the women asked why.

"To give you bigger animals to work and to give you more milk."

"What will we do with the milk?"

"Drink it."

"Whoever heard of drinking cow's milk?"

There was no objection, of course, to drinking goat's or sheep's milk. This official went back to the director of agriculture for his region and said, "You hang a stone around your neck, and I'll hang one around mine. We've been here this long and haven't yet taught the people that they can drink cow's milk."

Thus food is more than a statistical table. We learn what is locally important when we hear a Greek village girl tell about the kind of food she has at home:

> Throughout the year we eat bread, which is coarse, a little darker, and tastes much better than the bread in Athens. It is made of wheat flour from the grain grown by each family and milled in one of the seven watermills near the village. As a milling charge the miller will keep about one sixth. The flour is stored in a wooden box at home. When we make bread we mix the dough in a pottery bowl. At first, we may need to borrow or buy yeast from another family but then keep a little yeast for next time. We bake once a week in an outdoor oven; in the winter, if the weather is very bad, we use a little oven in the house. The outdoor oven is made of brick and is round. After we have built a fire from branches and gotten the oven very hot, we push the coals to the side and put the round loaves in between so that they will absorb the heat from the oven and the coals. We may also cook cakes or sweets in the oven.
>
> Our people want bread all of the time when they are eating. We eat cornbread only in case of emergency. We eat potatoes more than rice, usually serving the potatoes in a stew of meat and red sauce.
>
> We eat much [notice her definition of "much"] meat, especially pork because we feed a pig until it reaches a hundred okas; we kill it, cut it up, and put the meat in receptacles after salting it. The pig is butchered around March and its meat lasts us for about a year, if we use some of it about twice a week. We eat more chicken than lamb; we don't use beef.
>
> We eat a bean stew about three times a week except in the summer, at which time we eat green beans. We eat many vegetables and fruits in season. We dry figs for use during the year.
>
> The daughter-in-law does most of the cooking and is apt to favor her father-in-law's appetite.

1:Sanders Z-5H (1952-1959) 1962 EH1 Greece EH1

262 [432] in-law's appetite. Our people don't spend much money on food, preferring to grow their own. If a person buys food at the market the others will become envious of him because he has money "to spend on food."

264 Meal times are as follows when we are doing field work: breakfast, 6 to 7 A.M. at which time we eat bread, cheese, olives, and sometimes eggs; at 10 A.M. there is a break for a snack; lunch is at 1 P.M. and supper about 8:30 P.M.

272 We drink tea every day, this being what we call "mountain tea" [*tsai tou vounou*], made from a wild flower which we gather.

262 [146] Most of the oils and fats the Greeks use, come from olives rather than from animal products. Indeed, of the proteins eaten by Greeks, including the city as well as the rural Greek, only 19 percent is animal protein in comparison with 66 percent in the United States. As one study observed:

[235] [855] The majority of families in the villages have from 4 to 8 hens, each of which lays about 60 eggs per year. Eggs are used for feeding children up to the age of 4. Adults get few eggs except at Easter and on feast days. . . . A majority of the people have very little cheese. This is particularly serious since consumption of meat is so low.[4]

262 264 In traveling over Greece, a foreign observer is struck by a number of interesting and useful practices connected with food. The widespread use of one-dish meals, most of them vegetable stews, economizes fuel and cooking equipment and frees the women for other household and farm tasks. Bread can be dipped into the stew sauce, serving a purpose quite apart from its food value. Many families cook only one hot meal a day, starting off with a cold breakfast except in the winter when they have a warm porridge. Even though the climate during much of the year is warm, there is no home refrigeration, very little canning of vegetables or fruits, but considerable drying, brining, and pickling in order to conserve food for use when it is out of season. Eggs, however, can be stored for several months in water glass.

●251

262 [574] [146] Various holidays have their traditional dishes, providing a festive occasion at which the Greek villager really gets enough to eat; at other times, he leaves the table hungry. A daily average of about 2500 calories per person for the whole country is no fattening diet, although more healthful than one in which individuals consistently overeat.

262 184 [146] Regional variations in food habits throughout Greece depend upon the local products available. Where the olive is not grown, but is obtained only through purchase or barter, the peasant usually has milk products such as cheese or yoghurt. Where citrus fruit is lacking, more red peppers in the bean stews provide vitamins. Within a community there are also differences in diet based on differences in income.

252 572 184 Villages differ also in the day customarily set aside for baking bread in the outdoor ovens. In a village such as Malakassa in Attica the women bake on

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

[356] Easter the wife whitewashes the house, the wall around the yard, and the
[249] oven, even pressing her husband into service should this be necessary. She
[251] strings tobacco leaves in late summer; she also strings peppers and onions
[236] to hang under the eastern eaves or on the door post. After the shearing is
[251] done in the spring, she is anxious to get the wool washed and hung up to dry in festoons around the yard; she dries beans on a blanket out in the yard or, if she lives in Southern Greece or the islands, uses the cement cover of the cistern for the beans as well as for drying figs and almonds.

231 The so-called home or house animals — one or two sheep or goats, which
462 are often petted, and the donkey — are under her supervision much of the time, although the man on his way to the fields may take the smaller ani-
[235] mals with him and stake them out to graze. The women also have full responsibility for poultry except around Attica, where commercialized poultry raising also absorbs the attention of the men. Caring for the swine and
[233] a family cow, should there be one, is a woman's job. But the men will as-
[343] sume responsibility for a herd of cows, a flock of sheep, the oxen, or any horses. When new homes are built, special stables for these animals are provided in the yard. The women are busy, as would be rural women any-
[461] where, when a pig is slaughtered. As a matter of fact, every member of the family usually participates in some stage of the proceedings, looking upon it as a gala occasion, more fun than work.

462 Although gardening is looked upon as woman's work, the man usually
[241] prepares the soil and leaves the planting and cultivation up to the woman.
[231] Nor is he apt to help when his daughter goes out with a neighbor woman to gather acorns for the pigs, even though it means that one of the women has to spend most of the afternoon up in the trees shaking down the acorns to the woman below.

462 Woman's participation in field work is gradually changing throughout
241 much of Greece. In Polygyros, the chief city in the Chalkidike Peninsula,
178 the men proudly point out — as they do in Crete — that women do not work
[313] in the fields. More and more the men are taking over the field work and the cutting of wood, in which they formerly expected the women to help. One still will see many women out in the fields chopping cotton or planting rice, with a man — apparently directing them — sitting down in the shade. As
[589] the Bishop of Messenia pointed out, many of the women working in the field are widows, or their husbands are away at work, at the market, or perhaps sick. He thought that the Greek women working their own land were
[464] better off than American women employed in factories, although the Bishop
[745] did not know that one third of the Greek labor force insured under sickness and pension plans (which means paid employees covered by government regulation) was made up of women.[12] At harvest time, too, the women wield their sickles day in and day out in areas where the mechanical harvesters

2:Friedl E-5 (1955-1959) 963 EH1 Greece EH1
Vasilika

ing keeps out both animal and human thieves. These small plots are not carefully tended and their produce is consumed in a few weeks.

Some mention of the most important vegetable food for the villagers may be included: the wild greens (*khorta*) that grow at the edges of the fields and on the hillside. Collecting the greens, which entails finding, recognizing, and cutting them close to the ground with a small knife, is another task of the women and young girls. Some greens are available all year round and children can collect them when the women are busy. However, on occasion, even men and boys will gather a few on their way home from the fields. *Khorta* are not served every day by any means, but they are a fairly common article of diet.

Some fruit trees are cultivated on the village lands. One farmer has as many as ten apricot trees in his cotton fields, but most have a cherry tree or two in the vineyard, perhaps several fig and peach trees in the wheat fields, and an occasional pear, quince, pomegranate, and mulberry tree on some other holdings. The fruits are eaten as they ripen, except that the women prepare from some of them the sweet preserves which are a necessary adjunct of village hospitality. Homemade *gliko kutalyu* (sweet jam) usually lasts through to midwinter, but after that, the villagers buy what they need.

Home canning or other food preservation, therefore, is not a significant addition to the annual locally produced food supply in Vasilika. Even the recognized need for more fruit preserves has not impelled the women to try to convince their husbands to increase the size of orchards. Tomato paste is an important condiment in village cooking, but again, the farming households buy the commercially canned paste, and the women do not prepare any themselves, although, as we have seen, they raise some tomatoes.

Government agricultural extension agents made an effort in 1954 to convince the young girls to can pears and plums as part of a competition. The government recommended fruit canning to the rural women for several reasons: to improve the winter diet without additional cost, and to encourage the increased cultivation of fruit trees as one means of improving drainage on the land. But there has been no increase in canning or in fruit production, and by 1959, even the prize certificates, which had been displayed on a wall of the *saloni* of the house in 1955 and had drawn our attention to the campaign, had disappeared. When asked, the farmers say they could not adequately guard so many trees and the ripe fruit might be stolen. "Why should our family raise fruit for others to eat?" they said. They shrug their shoulders at the soil drainage argument.

The effect of planting fruit trees is, of course, not immediately visible, nor could an eventual improvement in drainage, if it did occur, be an obvious demonstration of the efficacy of orchards, for the cause-and-effect relationships between the two might be obscured, for the farmers, by all the other variables which affect drainage. The reluctance to embark on long-range improvements which are backed by abstract scientific knowledge not directly observable in the farmer's own experience is in direct contrast to his willingness to try short-range experiments the results of which are easily and immediately demonstrable. Indeed, in 1955, the school teacher was criticized for having the school children

Megali Vrisi

[Inventory at the beginning of the year- /43 cont./ taken from a representative farmer]

B. Livestock:	Number	Value in drachmas	
Cows	2	5,000	511
Oxen	2	8,000	422
Poultry	30	900	435
Turkeys	3	300	[231]
Hogs	1	250	
Bees	20	4,000	
		18,450	

C. Family food stuffs in storeroom: [251]

	Okes		
Wheat	300	2,100	
Lard	50	3,000	
Honey	10	300	/44/

D. Animal feed in store: [231]

	Okes	Value in Drachmas
Chick peas	200	800
Straw	1200	600
Barley	400	2,000
		8,800

E. Agricultural implements [241] [412]

	Number	
Plow	1	250
Yoke	1	90
Harrow	1	600
Barrels	3	450
Harrows	2	70
Shovels	1	30
Hatchet	1	60
Axes	1	80
Wagons	1	3,000
Sickles	2	50
		4,680
Total		31,930

/44 cont./ 511
Inventory at the end of the year. December 31st 1934. 422
435
[231]

Family, the same members as at the beginning.

A. Livestock:	Number	Value in Drachmas
Cows	3	6,000
Oxen	2	8,000
Hens	20	600
Turkeys	3	300
Pigs	1	600
Bees	20	4,000
		19,500

[251].

B. Family food in store:	Okes	
Wheat	350	2,450
Lard	40	2,400
Honey	15	450
Onions	20	60
Beans	15	150
Cracked wheat cereal	40	400
		5,910

[231]

C. Animal feed in store:		
Straw	1,600	800
Corn	60	300
Chickpea	200	800
		1,900 /45/

[241]
[412]

D. Agricultural implements:	Okes	Value in Drachmas
Plow	1	250
Yoke	1	90
Harrow	1	550
Barrels	3	450
Harrows	2	60
Shovel	1	30
Hatchets	1	60

/32 cont./ 511
few handmade embroideries. Seldom one finds a bedstead, but 352
boards nailed together serve as a bedstead.

How is the money spent? The men keep the money and the 511
accounts but the women save the money from the eggs and the 594
poultry which they sell. The man never gives an account to the [451]
wife of how he spends his money. She is supposed to work hard
but should not question how and why the money was spent. The
farmer is interested only in his farm enterprise, that is his oxen,
implements, seed and repair of the buildings. The women are
responsible for the rest. Often conflicts take place due to the
stinginess of the husband to spend money for clothing of his wife
and children and for food. It is not unusual to find men spend-
ing money for getting drunk or gambling.

Some farmers do spend their money in buying more animals, 511
implements and improving their poorly built houses. A large part 241
of the money is spent in buildings. The more the farmer becomes [454]
civilized the more his needs increase.

/33/ Food consumption. The main diet is bread. The people 262
are used to prepare three kinds of cereal from wheat and barley.
Barley is shelled and cracked and used for soup with milk. The
wheat is boiled, dried and then finely cracked and used as cereal.
The wheat flour is baked with sour milk and tomato juice, dried
and when pulverized is used for soup. Macaroni is prepared from [251]
wheat flour, dried in the oven and stored for winter.

Besides the above they have dried beans, chick peas, canned
dry cheese. During Christmas they all kill a pig which they
cook and keep it till late in summer. The lard is used for cook-
ing. Since vegetables are plentiful they supplement their much
foods. Milk is precious and found only during spring and summer
months when pasture is plenty. Eggs and poultry are luxuries and [438]
are sold on the market. Seldom the family kills a chicken. The
diet centers around wheat products and vegetables. Pickled
cabbage, cucumbers, tomatoes, peppers and bread are the best
combinations for hard work. Olives and olive oil are consumed
daily with bread. The basic fat in cooking is olive oil or linseed
oil.

*342 The προστῷον[1] is formed by a simple extention of the roof of the
341 house downwards, and consitutes a very useful element for the needs of agricultural life in general, as it not only protects the entrance of the house from the rain, but it also provides a well aired and at the same time a well protected residence, where the family may
264 gather, especially during the summer months. It is here that the
513 family takes its meals and sleeps in summer time. It is here that the
286 women put up their loom, spread and comb the wool, dry the maize
251 and the sesame, the onions and the other fruits. And it is also here
252 that the oven is usually built.

Fig. 4 Old house at Perral in Thrace
(G. Megas, Θρακικαί Οἰκήσεις, fig. 3)

The increase of space in the houses of both types is done in two directions: a) by extending the top beam of the roof and b) by extending the roof in the direction of the sides of the gable.

*342 In the first instance, and in the case of narrow-front houses, two succesive rooms are formed in depth, the προστῷον remaining on the front of the house either open or closed (Fig. 5. Plate I b 1-3). In this last case, a new προστῷον is sometimes added, open on its front side (Fig. 1 c. Plate I a 6). In the case of the wide-front houses, two or more rooms are being formed on the same horizontal line (Figg. 3 and 6. Plate III-VII).

In the second instance and in the case of the narrow-front houses,

[1] [prostoon = open portico - Analyst.]

342x

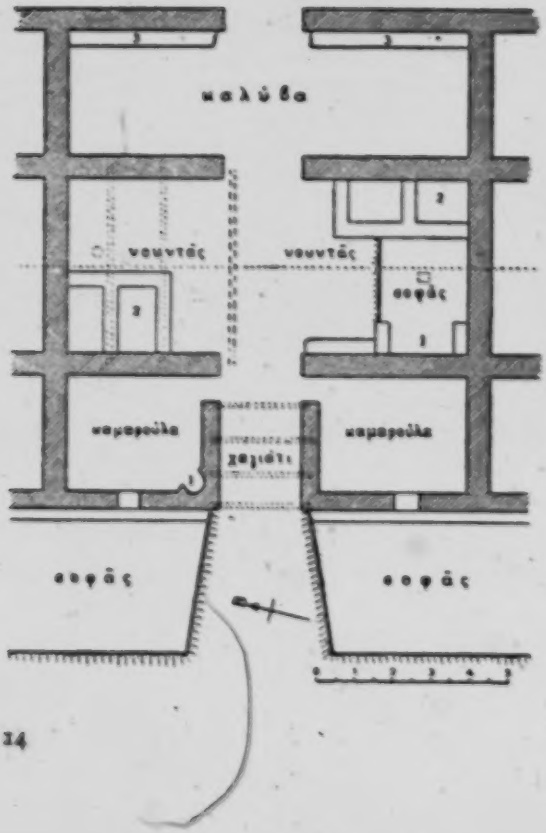

Fig. 9a. Plan of a part of the above pictured »syrtara» at the village of Koutsochero in Thessaly

(G. Megas, Οικοκλικοί σταθμοί fig. 17)

soudas = main room'
camaroula = little room
calyva = stable
1 hearth''
Xyriapia = granaries
Stpochaia = mangers

[251]

In its completed form, the Greek rural house presents a tripartite composition, giving a separate space for each of its main elements, that is for the stay of the family, the stabling of the cattle and the storage of the cereals. But even in this form, the term «house» applies only to the room that includes the hearth and sometimes the granary, a custom which apparently remained from the days when that room was the entire dwelling (See figg. 3 and 6 where only one of the rooms is called «house»). 342× [231] [251]

And as the further expansion of the house is easy, especially for the wide-front houses, according to the methods described above, the rural house took a composite form in many places including under one roof all the spaces which are necessary to the development of the farmer's home economy. A single entity is thus created, an interior which is harmonious and presents an imposing view (1).

But while in Macedonia and Thrace the rural house of the plains has kept its unity till the end, symmetrically housing all these three parts under one and the same roof, the Thessalian house, after going through a long period of changes that tended to the improvement of the family's living conditions, it finally remained for the exclusive use as a living space for the family and as a store for the products of the farmer's work, while the stalls for the cattle were made separate (2). [251] [231]

These changes have as a basis the embodiment, at a later stage, of the προστῷον in the rest of the house. That is to say that the προστῷον did not originally constitute an organic element of the building, since it was constructed by a simple downward extension of the roof, but was gradually incorporated in the house. The transversal beams, supporting the roof of the house, were extended along the whole width of it reaching the front part of the portico, so that the highest beam of the roof was made to fall right in their middle. Thus, the roof of the house, which had become non-symmetric by the addition of the portico, regained all its symmetry, and the portico became higher, since it took the same height as the main house (3). (See figg. 3, 9 and 10).

Thus, the rooms built in the προστῷον, which previously were necessarily small, had a low ceiling and were used only as secondary spaces (kitchen, storeroom, or «little room for the old people»)

1) G. Megas, Θεσσαλικαὶ Οἰκήσεις, p. 36.

2) G. Megas, Θεσσαλικαὶ Οἰκήσεις, p. 33.

3) G. Megas, Θρᾳκικαὶ Οἰκήσεις pp. 30 foll. figg. 19, 20. — Θεσσαλικαὶ Οἰκήσεις pp. 26 foll. figg. 18 A, 19-22.

9:Megas I,B-5,4 (no date) 1951 EH1 Greece EH1

the genuine flat-roof type, but have their origin in the stone covered house, having a cylindrical dome for a roof.

In the smaller islands (Cyclades, Dodecanese), where agricultural production is very moderate and where, owing to the peaceful manners and to the existing security, the stables of cattle and even the stores of cereals and of wine, oil etc. are mostly away from the dwelling places (see G. Megas, Ἡ λαϊκὴ κατοικία τῆς Δωδεκανήσου, pp. 5 and 45), the house is meant only to the purpose of sheltering the family and partly to the keeping of the agricultural and animal products. Owing to the fact that the house is an essential element for the dowry and for the housing of a couple with their unmarried children, the single house, that is the house which consists of one rectangular room, is the most common form in these islands. It is understood that there are also some rural houses, especially in Rhodes, where the cattle is stabled (or has been stabled) at one end of the house under the same roof with the inhabitants (fig. 28).

This «single» house belongs to both forms of houses, the narrow and the wide form.

The first form mainly prevails in certain islands, such as Skyros, Amorgos, Kythnos, and sporadically in many other islands of the Cyclades, of the Dodecanese, and sometimes in Crete and Cyprus. This house has mainly a προστῶον on its narrow side, but, instead of supporting roof poles it has an arch on its front part (Plate VIIIa 5)(1), and more often it is enclosed on the front part as well, forming a real ante-room or a roofed yard (Cf. fig. 13, 14)(2). In several places, more over as in Crete, even in this form, it keeps the name of the open portico «χαγιάτι», as we have seen it in the case of the narrow-front houses of Thrace with the inclined roof. Consequently, the narrow-front house of the islands, in its simplest form, preserves the form of the ancient megaron.

The cylindrically-covered houses of Kimolos, Thera and Antiparos are also of the narrow-front type(3).

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1) See the Cypriot Rural House, in Laographia vol. 11 p. 81. Cf. the House of Nissyros (Fig. 26 above) and the House of Amorgos (Λαϊκὴ Οἰκοδομία Ἀμόργου Fig. 15). In front of their covered yard, whose roof is supported by an arch, these houses have another open courtyard (Plate VIIIa 6).

2) **G. Megas,** Ἡ λαϊκὴ κατοικία Δωδεκανήσου, fig. 26.

3) **A. Wace,** The towns and houses of the archipelago, in the Burlington Magazine 26, 1914/15, 99 foll. **Fr. Oelmann,** Haus u. Hof im Altertum p. 64 where there is also a plan of a «Tonnendachhaus» of Kimolos.